Evangelical Magazine

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."——"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—St Paul.

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[For the Magazine and Advocate.

BR. ROGERS' TOUR.—No. V.

Well, I am safely arrived at home, and have spent two delightful Sabbaths with my amiable friends of Susquehanna county—the last we shall spend together for several years to come, *at least*—perhaps forever. The great West is henceforward to be my field of labor—labor which shall only end—if it please God—where my being ends—in the grave. I shall start with my family about the middle of the present month, and spending some little time in south eastern Pennsylvania, Philadelphia, and Baltimore, I propose reaching Pittsburg about the last week in August. The friends in that city will please make arrangements accordingly; if they cannot obtain a house, we can worship out of doors under an extended awning. But to my journal.

The State of Ohio is *decidedly* the most favorable field for Gospel culture with which I am acquainted—its towns, hamlets, and woodland settlements are rife with liberal and independent feeling—the prejudices against our doctrine are far less unyielding—the opposition less systematic, than at the East. Of course, now is the time for successful operation, and it ought to be—oh, it *must* be improved!

From what I can learn there has been a great deal too much—*any* is too much—of the wrong kind of preaching in Ohio; I mean the *harsh, censorious* kind. What can such preaching avail? Supposing persons are converted by it—to what are they converted? For my part, I cannot ever approve of the terms *Orthodox, Limitarians, Partialists*, and the like, in a discourse from the pulpit, as their manifest tendency is to keep up party feeling, which it ought by all means to be our aim to annihilate. Nor will it avail us to plead in excuse of this practice, that our opponents are liberal in their vituperations against us; *it will not avail us*, I say, for if our doctrine inspires no better spirit than that which they exhibit, then it is no better doctrine than theirs, "for a tree is known by its fruits." *Their* practice has, at least, the merit of *consistency* with their principles, which is far from being true of *ours*. Let us, then, leave to them all the triumphs which can be achieved by this mode of warfare, and content ourselves with fighting the *good fight* of faith.

Since my last I have preached at the places, and in the order following:—COSHOCTON, capital of the county by the same name, thirty miles above Zanesville, on the Muskingum river, where are a goodly number of friends, whom, on the third Sunday in April, I formed into a society. I met here with a very respectable young man, a convert from the Episcopalians, who is about entering upon the ministry of reconciliation. His first discourse, delivered in my hearing, was a chaste production, evincing a cultivated mind. He will make a good preacher if he can get the better of his blushes.

From thence I travelled to MARTINSBURGH, Knox county, the residence of Br. Farnham, of Bainbridge, referred to in my last. Two discourses were delivered here to large congregations. I cannot say much in favor of the prospect. Br. F. accompanied me to NEWARK, eighteen miles, seat of justice for Licking county, where I preached twice to very large assemblies, and found some excellent friends. Providence permitting, they shall hear from me again next Fall.

MT. VERNON, capital of Knox county. Quite a town, and in the midst of quite a delightful country. Some most excellent friends here, but they contemplate on removing to Texas, and purchasing in joint stock a tract of land large enough for a separate county; in the midst of which they will lay out their seat of justice to their own liking, and will set off certain sections for religious and literary purposes; there the soil, climate, water, situation, &c., are all to be delightful—a very paradise in the bosom of the wilderness. A pleasant dream enough! I wish they may find it made of more substantial stuff than dreams commonly are. The poet is not far wrong in saying,

"Man never *is*, but always *to be* blest."

At Mt. Vernon I was joined by Br. A. A. Davis, who came a distance of seven or eight miles to meet me, and was present at my fourth meeting in that place. He is well reported of, both as a preacher and as a man. He accompanied me to FREDERICK, where is a meeting-house in progress, which is very creditable both to the liberality and the architectural taste of the brethren; it is built with a projection in front, which forms a tower, rising to a good height above the roof, and surmounted by a dome. The friends here are numerous, and without a preacher at present; it undoubtedly would prove a pleasant location for some good Br. who would discharge his duties faithfully. The surrounding country is rich and delightful.

LEXINGTON, Richland county, is twelve miles from Frederick, where is also a meeting-house in progress. Br. Strong preaches for them here, whom I did not see, but of whom I received a very good account; and God knows it is always pleasant to me to be able to say this of a ministering brother, but especially am I pleased to hear a people speak favorably of the *preaching* of their settled minister, as it proves they are not weary of him, nor disposed to sink him in sheer compliment to a stranger because the latter is *new*. Such conduct resembles that of a child, who in buying a toy selects from the lot the one that best suits his fancy at the time, but his precious gew-gaw by much handling, alas! at length loses its attractions for him; some of its paint and gilding wears off, and he is heartily desirous to exchange it for the meanest bauble which the shop affords, provided it be only *new*.

MANSFIELD, county seat of Richland, reputed a place of great bigotry; so much so, that a good deal of surprise was expressed at my appointing to preach there. Nevertheless, I was warmly welcomed by several respectable citizens of the place, who even talk of engaging stated preaching. My congregations, especially on the second evening, were very large and attentive; and to my astonishment I found myself in the midst of former acquaintances, recently from Branchville, N. J. Our surprise and pleasure were mutual. Among others was a family by the name of Bell, whom I met last Summer near Morristown, N. J. They then informed me they were about to start for the West, and with feelings considerably softened, took leave of me—as they supposed—forever. How little did they or I then suspect that my feet would be directed to their far off western home, and that I should unite their daughter in matrimony to a respectable citizen of that country! Yet such was the fact. We "know not what a day may bring forth." Oh! this meeting with former acquaintances in places remote from home, is a most reviving circumstance. It is as refreshing as a shower in a season of drought.

At the close of my first lecture at Mansfield, a person arose, and advertised the audience that he would give them some lectures at a given time, with particular reference to my discourses. Supposing him the resident Presbyterian clergyman of the place, I proposed a public discussion of the points of difference between us, and he readily acceded to the proposition. But subsequently I learned that he was a ranter of the "Christ-ian" sect, without talent either natural or acquired. Nothing could possibly be gained by a controversy with such a person, and I therefore judged it best to *back out* of the affair as decently as possible.

NORWALK, county seat of Huron. I conceived no high opinion of the prospect at this place—gave them but one lecture—but with my visit to PERU, six miles distant, and about twenty miles from lake Erie, I was very much delighted. Here are some most excellent brethren; they have set on foot a subscription for a LIBERAL INSTITUTE, similar to that at Clinton, to be located in their little village. Better than five thousand dollars are already subscribed, and they propose to raise four thousand dollars over and above the expense of the building, before they put it under contract. I was shown a fifty acre lot which is to be appended to the establishment—well situated for health and pleasantness. It will go forward, without doubt; for the brethren of Peru are precisely the kind of men to succeed in an undertaking of the kind. They may calculate with confidence on a visit from me next Fall.

HURON, mouth of the river by that name, on lake Erie—important as a growing place of business, but quite unhealthy—as is sufficiently indicated by its situation. I found a few very good brethren here, gave them one discourse, and the promise of another visit at

some future day—which I hope to fulfil next Fall. I took the steam boat from this place to Buffalo—had a cold and tedious passage down the lake—three nights and two days—my poor poney, having got out of other eatables, devoured my whip and one of the floor boards of my wagon. I reached Buffalo in time to supply the desk there on the second Sunday in May—*gave* them two discourses—poor performances, I guess. Heigh-ho! I think I shall never undertake a mission to any place within the arctic circle!

Well, arrived in the western section of the Empire State, I dismiss particularity of detail, as every body knows that this part of New-York is rife with heresy. Since leaving Buffalo* I preached at Clarence Hollow, two discourses, at Le Roy, two; Pavillion,* two; Perry,* two; Moscow, one; Churchville, one; Rochester, three; Victor,* six; East Bloomfield,* one; Geneva,* one; Auburn,* three; Genoa,* one. At each of the places marked with an asterisk there is a Universalist meeting-house—most of them elegant buildings, and six of them possessing each an organ. At Churchville and Rochester the present lack of a house will soon be supplied. An incident worth relating, took place during my third discourse in Rochester. I was insisting with much earnestness—and mostly in the language of the Scriptures—that every sin would incur a just degree of retribution—that under the divine government, there is no immunity from justly deserved punishment. A person near me suddenly arose and left the room, muttering quite audibly as he went, "*May God deliver me from such a doctrine as that!*" Alas, poor man, he would not tolerate a sentiment which brought him to so troublesome a reasoning with his conscience—the serpent's doctrine, "ye shall not *surely* die," would have suited him better! Finney has recently been in Rochester, and in a discourse to a large audience there, he boldly maintained—*that no female is decent from principle—all are prostitutes at heart, and are only kept under restraint by a regard to public opinion!* He related an anecdote in proof. A clerical friend of his once pressed the question closely on the conscience of a young lady—reputed very amiable and virtuous—and she confessed to him, that but for public appearances she "would be in practice, as she was at heart, the most abandoned of prostitutes"!!! Will it be credited, that a large and respectable assembly of females sat silently, and gave a respectful hearing to such a vile, impudent and shameless slander upon their whole sex? Yet such is the fact; and such is the taste and extravagance of the religious public. Had the preacher been employed, in the meanwhile, in proclaiming the unchangeability and boundlessness of the divine benevolence, many of those very ladies, who sat so quietly under his disgusting vituperations, would have turned their backs on him with contempt! Such is the fact, alas!

How was I delighted with the prosperous state of things at Geneva and Auburn! Beautiful and important villages, both of them; a finely situated brick church in each, and an improving, interesting society. May Brs. Chase and Montgomery live long, and increase in usefulness while they live! Br. Townsend's situation is also very delightful—I say *delightful*—that is not an extravagant term for the condition of a minister, who perceives, by infallible indications, that the pleasure of the Lord is prospering in his hands. In short, truth is triumphing over error and delusion in every direction. The stone cut out of the mountain is rolling onward, and overturning in its course the long established dynasties of tyranny and superstition.

"Oh, happy day! we live to see
How kind to men our God can be;
His greatest mercies stand confest,
And Zion is divinely blest."

July 4, 1835. GEORGE ROGERS.

[*For the Magazine and Advocate.*]

PARTIALISM IN TERROR.

"There were they in great fear, where no fear was."—Psalms liii: 5.

Some incidents which have transpired within the last few months in this vicinity, I deem not unworthy of public notice, and which go to prove that there are men who stand high in the ranks of popular orthodoxy, who have discovered that "it is their strength to sit still," i. e., so far as a controversy between them and Universalists is concerned. The Sunday previous to the ordination of Br. C. B. Brown, which took place at Mexico last September, I preached at Palermo, Mrs. French bearing me company; and as the ordination would be on Wednesday, we concluded to spend the intervening time in visiting our friends at Pulaski. Accordingly we arrived in the afternoon on Monday at the house of my brother, where we spent the evening, till a late hour, in interesting conversation, devoted almost entirely to religion and religious doctrine. In this conversation my sister-in-law and myself were quite engaged in the illustration and defence of our respective systems—she being a zealous and devoted Presbyterian and I a Universalist. Towards the close of this interview, I asked my sister what she thought could be the reason that her ministers were so unwilling to converse with us on this interesting subject. She replied that she did not think they were unwilling so to do. "Indeed," said I, "and do you suppose your venerated Mr. Robinson could be persuaded to sit down here before your family and converse with me candidly on this subject for one half hour?" "O yes," said she, "I am sure of it, for I have conversed with him on the subject, and told him that 'my children were so circumstanced from the prevalence of Universalism among their relations, that they cannot be kept from the poisoning influence of Universalist arguments, and on that account I wish they could have the privilege of hearing you and my brother converse, that they may thereby be led to discover the sophistry of his arguments and the falsity of the doctrine.' To which Mr. Robinson replied, that he should be pleased with such an opportunity, as he feared *not* to meet any man on that subject."

"Now, Nancy," said I, "he will not do it—Mr. R. will not meet me here on this subject." O, she was *sure* that he would. "Well, when will he attend to it?" "Why almost any time:" was the reply. "When will *you* attend to it, John?" "I will do it to-morrow, to-morrow evening, or the next day evening: for though I shall be at Mexico at the ordination the next day after to-morrow, yet I can arrive here to meet Mr. R. in the evening." My sister was sure that Mr. R. would be pleased with such an opportunity to show the falsity of Universalism; and she would call on him in the morning herself and make the request.

I further agreed that if Mr. R. preferred retirement, she might shut her doors against any but her own family; but if he was willing, some others would doubtless be pleased to hear, and I would like that they should; and if his consent can be obtained, said I, I should like to give public notice, and occupy a room sufficiently large to accomodate as many as wish to hear. So much for the evening: and having thus got the matter arranged we retired at a late hour to our lodgings.

In the morning, to our disappointment there came news that Mr. R. had gone to New-Haven, and he did not return until late in the afternoon, when my sister, faithful to her engagements, made the request, and to her extreme disappointment and mortification received a denial, both as to public debate and a private interview before the family. He stated that he should *never give me an opportunity to vindicate my doctrine before his congregation.*

Now what do these things mean? did the Saviour and his apostles refuse to meet the advocates of error publicly, face to face? No, they met and confounded them for the destruction of error and the establishment of divine truth. Mr. Vernon Raymond, my sister-in-law's brother, who was present during the conversation in the evening, took a deep interest in the subject, and was much animated with the prospect of hearing the discussion. He is a Methodist, and he stated with emphasis, that if Mr. R. would not meet me he knew who would—he would apply to Mr. Nind, and he would attend to it. Mr. N. is a popular clergyman of the Methodist denomination. He was then stationed at Pulaski. So when Mr. Robinson's refusal was known, Mr. Raymond wished my consent, and he would call on Mr. N. to attend to the debate, repeating, that he was sure he would be pleased to attend to it—that he would not lose so favorable an opportunity to vindicate the truth, &c., &c. So for his accommodation, I put into his hand the following note addressed to Mr. Nind:

"Pulaski, September 2, 1834.

"DEAR SIR—At the solicitation of my friend, Mr. Raymond, I have given him leave to call on you and solicit you to meet me at the court house in this village, one week from to-morrow evening, at 7 o'clock, to debate on the question: *Will any portion of the human family be endlessly miserable, or not?* in presence of such persons as shall be disposed to attend.

"I would propose that the parties speak alternately, fifteen minutes each, for two hours—and you may open or close, as you please. Please return an immediate answer.

"I am very respectfully yours,

"Rev. W. W. Nind. JOHN FRENCH."

To this no written answer was returned, except what could be read by the mortification and chagrin which were most legibly enstamped on the countenance of my friend on his return. Both Mr. R. and Mr. N. are men who stand high (and I think deservedly so,) in the public esteem as men of literature and talent. Why then should they fear to meet one so manifestly their inferior in point of opportunities and attainments? my time having been mostly devoted to manual labor instead of study. Should you ask how I know they were afraid to meet me, or whether they might not decline for some other reason? let Mr. R.'s language to my sister-in-law give the answer. "*I shall never give your brother an opportunity to vindicate his doctrine before my congregation.*" Mr. R.'s congregation have listened to his instructions for several years—it is therefore evident that they must be well taught in his doctrines and the evidences on which they rest; and if these doctrines are clear, unsophisticated, and well established truth, Sir Isaac Newton might as well have feared and used precaution to prevent his scholars from coming in contact with Deacon Homespun, lest their minds should be shaken by his arguments, as these men could fear the result of my attempting to defend Universalism before their congregations.

Ellisburgh, June 1, 1835. J. FRENCH.

[*For the Magazine and Advocate.*]

SOLEMNITY AND LEVITY.

A writer in a late number of the Sunday School Journal, in speaking of the conduct of *ministers* after public services, says—"I remember very distinctly the impression that was made upon my mind when a child, by the deportment of ministers after services were closed. It was very unaccountable to me when I observed a minister, after a most solemn sermon, speaking in a cheerful and smiling manner to another minister in the pulpit, or to some of the congregation as he came out. The feeling was so strong that the preacher was really distressed for the condition of sinners, that it used to surprise me to see his countenance changed so

soon afterwards." And the writer may rest assured that he is not the only one that has been thus surprised. When we think of the frightful sentiments generally advanced by Partialist preachers in their "solemn sermons," and the *manner* in which they generally deliver them, it is indeed astonishing that cheerfulness should ever mark their countenances. But it appears to be otherwise. Preachers of the horrid doctrine of endless torments will, with the deepest solemnity impressed upon their *countenances*, ascend the sacred desk, and there tell of that awful day when God, with vengeance flashing in his eyes, will gather before him the universe, and separate the human family one from another—that he will separate husbands and wives, parents and children, brothers and sisters, separate them to meet no more again forever—and that awful

"Tempests of angry fire shall roll,
To blast the rebel worm,
And beat upon his naked soul,
In one eternal storm."

And they will, too, apparently with tears in their eyes, urge their hearers, as they would hope for heaven and dread hell, as they would wish for happiness and avoid misery, to come over on what *they* call the Lord's side and be saved—to come forward, and have the prayers of God's people (as they are pleased to term themselves) offered up to high Heaven in their behalf, and thereby avert the awful doom which they say awaits them. And yet, after having thus set forth the horrors of eternity, they will, (astonishing to relate, and remarkable as it may appear,) ere they have passed the threshold of the sanctuary, be as blithesome and as cheerful as the most thoughtless and giddy of those generally denominated the world's people! This is well known. I know of some Partialist preachers who are proverbial for their gayety. Now, how are we to account for such conduct? Do such ministers really and actually believe what they preach? If so, are they sure that *they* are the peculiar favorites of heaven, and that *their* salvation is absolutely certain? Allowing that they are positively certain of their own salvation ("a case" says Dr. Dwight, "undoubtedly *very* rare") one would think that the entire uncertainty as regards the final destiny of their dearest friends and connexions, would forever bow them down in sadness, and that (to use the language of an excellent writer) their mode of address would be essentially changed; would lose all its violence, and exaggeration; and would become deeply humble, solemn, and affectionate.

The day is coming, and I apprehend is not far distant, when ministers who have dealt treacherously with holy things, will become contemptible in the eyes of the people, and be made to give place to the "tender herald of the cross," who "bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"

Utica, June, 1835. W. R.

[*For the Magazine and Advocate.*]

THE DEVILS ORTHODOX.

We had long since concluded that the devil was unsound in the faith and heterodox in his religious notions. This opinion was confirmed by his first sermon to the mother of our race, "ye shall not surely die," but, alas, the pious Rev. Mr. Olds, of Chardon, has recently declared that "*the devils in hell are Orthodox.*" Well done, Rev. Sir! Who will be disposed to doubt the pious man, since there is such a *striking* similarity between the shade of his doctrine, and that of his sable majesty? None:—then "none have we offended;" since we have Foote for a religious necromancer and the Rev. Mr. Olds for the truth that the "*devils in hell are Orthodox!*"

Verily, can this pious person be guilty of "*mendax convictus?*" For the honor of human nature we hope not. MANY.

Chardon, Ohio, June, 1835.

P. S. The devil said to that ancient saint, (Eve.) "ye shall not surely die," and from that "day" to this, the Orthodox clergy have been saying to the saints, "ye shall not surely die;" the justice of God to the contrary notwithstanding. Responds the reader, if Rev. Mr. Olds is Orthodox, "the devils" must be! And so say we. M.

[*For the Magazine and Advocate.*]

BRIEF EXPOSITION.

"I have put my spirit upon him." Isaiah xlii: 1.

Believers in divine revelation all agree that this passage refers to Jesus of Nazareth. But there is one point in the dying system of Limitarian theology, which seems not easily reconciled with the sentiment herein set forth.

We have been taught that when man sinned, God became angry. That instead of being full of compassion, his bosom burned with wrath, about to burst in the thunder of destruction upon the devoted heads of his defenceless offspring. Dr. Watts expresses it thus—

"Once 'twas a seat of dreadful wrath,
And shot devouring flame;
And God appeared consuming fire,
And vengeance was his name."

Such are the feelings that have been supposed to have possessed the divine mind, when sin entered the world, thwarted his plans, and spoiled the "six days' labor of God." But the remedy to heal this mighty breach, was at hand, according to the same author.

"Rich were the drops of Jesus' blood,
That calmed his frowning face;
That sprinkled o'er the burning throne
And turned the wrath to grace."

With the sentiment contained in these extracts, let us compare the text—"I have put my spirit upon him." According to Dr. Watts, the spirit of God was a spirit of *wrath* and *vengeance*. He says, "vengeance was his *name*." Can we discover any of this *spirit* in the friend of publicans and sinners? His "name" was not "*vengeance;*" but *Jesus* the *Saviour* of *sinners*. Our divine Master said, "I and my Father are one;" but Dr. Watts says, that the Father was all wrath, and the Son "*turned* the wrath to *grace*," by sprinkling over the throne the rich drops that flowed from his veins.

Again. Jesus is called the *express* "*image*" of the divine person; and yet we see no wrath and vengeance in him. Instead of making a "dismal hell, and laying stores of vengeance there," and instead of teaching that God had done this, he pointed his followers to the glories of nature, to the sun and rain, as emblems of the impartial, unpurchased and unfailing love of God to man. In every act, in every thought, he manifested the spirit of God dwelling in him. "Whoso hath seen me, hath seen the Father also." The very appearance and conduct of Jesus, while on earth, contradict the prevailing sentiment which labors to portray the wrath of God in such glowing colors, and the superior mercy of the Son in offering his own blood to appease it. God's spirit was upon him; but it was the spirit of universal love. "God commendeth his *love* towards us, in that, while we were yet sinners, Christ died for us." J. B.

Dudley, Mass.

[*For the Magazine and Advocate.*]

TOUR TO MICHIGAN.

Messrs. EDITORS—A brief sketch of my late journey to the West, with a glance at the condition of that region, so lately a wilderness, now flourishing in arts, industry and knowledge, may be interesting to your readers. I shall not tell a long circumstantial story. Let facts speak.

Leaving Watertown on the 30th of April, embarking at Sackets Harbor on the 3d of May, on board a steam boat, taking a packet boat on the canal at Rochester, having a momentary interview with Brs. Caryl and Tomlinson at Buffalo, and going on board a steam boat near the site of old Fort Erie to avoid the *icebergs* of Buffalo, I arrived in Detroit, on the 8th, making a distance of five hundred miles in less than five days.

On Sunday the 10th, I preached in Mechanics' Hall, Detroit, to a numerous congregation almost exclusively men. I received the assurance that a preacher of Universalism whose labors were adapted to that city, would immediately receive competent support for one half the time, with the use of the Capitol in which to hold meetings, and a fair prospect of establishing a good society. The kindness I received, particularly from Br. Robert Hilton and family will always be gratefully remembered. I received a pressing invitation from a Br. Nye, (who came thirty-five miles to attend meeting,) in behalf of himself and many others, to preach at Washington and its vicinity in Macomb county, where they can raise four hundred dollars for a preacher and are determined to employ one as soon as he can be obtained. I was unable to comply with this invitation, but promised to render them assistance in obtaining a preacher by giving publication to their request. I presume a young Br. Wheeler, lately from Vermont, whom I unexpectedly found at Ann Arbor, spent the fourth Sunday in May at Washington. On Monday, the 11th, in company with my brother of Plymouth, Wayne county, and brother-in-law of Novi, Oakland county, I travelled about thirty miles to the latter place and found their families in usual health. On Sunday, the 17th, I preached two sermons at Northville, Wayne county, in a large barn to about six or seven hundred hearers, many of whom were sincere and exemplary believers in the doctrine of universal reconciliation. In the afternoon I delivered a discourse, in Novi, Oakland county. On Monday I was introduced to a Br. Boardman, formerly a Methodist preacher in this state, now preaching Universalism in that vicinity. He disapproves of public prayer, Associations, Conventions, &c., and has some other peculiarities of opinion and eccentricities of character. He has the reputation of being a worthy man and of preaching to acceptance. On the 19th, in company with Brs. Boardman, E. Morse and S. Hungerford, Esq., I went to Ann Arbor, Washtenaw county, a distance of about twenty miles. Here I had the unexpected pleasure of meeting our faithful Br. D. R. Biddlecom, from Perrysburgh, Ohio, and the Br. Wheeler already mentioned.

On Wednesday, the 20th, the new church at Ann Arbor was solemnly dedicated to the worship of the living God who is the Saviour of all men. Order of dedicatory services. 1. Singing. 2. Reading select portions of the Scripture, by Br. D. R. Biddlecom. 3. Introductory prayer, by Br. Wheeler. 4. Singing. 5. Dedicatory prayer, by P. Morse. 6. Singing. 7. Sermon, by P. Morse. 8. Singing. 9. Benediction, by P. Morse.

The house was well filled with very attentive hearers, among whom were one Baptist and two Methodist ministers. The singing did honor to the choir and enlivened our hearts in the sanctuary of God. The whole services afforded a time of refreshing from the presence of the Lord which will be joyfully remembered forever. In the afternoon a discourse was delivered by Br. Biddlecom. The new church is very pleasantly situated in a flourishing village on the banks of the *Huron*, whose transparent waters glide in serenity and peace. The house is built of wood, forty feet by thirty, and cost about a thousand dollars. The society, for intelligence, zeal, unanimity and moral worth, equals any among my extensive acquaintance. Their kindness and liberality to me will be had in everlasting remembrance. Without derogating from any, my acknowledgements are particularly due to Brs. E. L. Fuller and D. Kellogg, with whom I had an opportunity to become most acquainted. They can give a minister four hundred dollars per year and have selected our venerable Br. N. Stacy for their pastor, if he can be obtained. A better selection could not probably have been made.

On Thursday I preached in Salem to a small congregation, among whom were some sincere believers. On Friday I went seven miles in company with Brs. Younglove and Howe and their families to preach at Ypsilanti, a pleasant village ten miles below Ann Arbor. Here, if I mistake not, I preached to a congregation *smaller* than I ever before had in any place, the whole number being less than twenty persons, I believe but four were from the village. *Presbyterianism* and *unbelief* seemed to reign in sullen majesty in Ypsilanti, and the

people had not an ear to hear. I delivered my testimony, called sinners to repentance, shook off the dust of my feet as fast as possible, and returned that night to Ann Arbor, where I preached two discourses on Sunday to a large congregation. In the afternoon I preached at Lodi Plains, six miles from Ann Arbor, to a crowded congregation in a spacious school hous , and found some devoted believers in the truth.

On Monday I went by stage to Detroit, and the next day embarked for Buffalo, and after some delay, not by the bursting of a boiler, but the breaking of a crank, I arrived in Lewiston on Friday; after contemplating the thundering cataract of Niagara with renewed admiration, where a mighty flood of waters is poured in everlasting grandeur into the deep abyss below, loudly proclaiming the resistless energies of Omnipotence, and forcibly causing man to feel like a *very little thing* in the vast dominions of that all gracious Being, whose tender mercies are over all his works. I intended to spend a Sunday in Toronto, U. C., but not being able to reach that place till late on Saturday evening, having made no appointment there, and being requested by a few faithful believers in Lewiston to spend Sunday with them, I relinquished my design of visiting Toronto at that time. On Sunday, the 31st, as there was no convenient place to hold meeting in the forenoon, unoccupied, I attended a Baptist meeting and heard a very candid discourse from a Mr. Eldridge, who cheerfully relinquished his place of worship for me to preach in the afternoon and attended my meeting himself. I had an intelligent auditory and a full house. In the evening I preached in the Presbyterian church to an audience very respectable for numbers and very attentive to the word of life. In this place are a few exemplary believers, who have long remained nearly destitute of the preached word. A good society may easily be established among them.

On Monday evening taking leave of kind friends, I embarked on board a steam boat at Lewiston and arrived at Sackets Harbor early on Wednesday morning, June 3d. I soon reached home and found my family and friends in usual health and prosperity. My unfeigned thankfulness to the Father of mercies for a safe return *home*, (the best of all places in this mutable world,) was modified with sorrow for the afflictions of those of my friends whose kindred had gone to their "long home" during my absence. It was in my heart to attend our Association at Gaines, and visit some long-tried friends in the vicinity of Rochester, but circumstances prevented.

In general, the harvest is plenteous, but the laborers in the moral vineyard of our God are few. From every direction the Macedonian cry is heard, "Come over and help us." In Michigan nothing is wanting but a few faithful preachers of truth to cause the wilderness to blossom as the rose. Believers are scattered abroad in every direction, and are anxious to obtain the preached word. A large portion of the population are liberal and intelligent. Could I have left home, it would have given me great satisfaction to have spent the Summer exploring the whole Territory, and preaching the kingdom of God.

May the supreme Ruler of the universe cause his kingdom to come throughout the world.

Watertown, June 25, 1835. PITT MORSE.

[*For the Magazine and Advocate.*]

PREJUDICE.

AN ORIGINAL ANECDOTE.

"Come," said a Universalist to his Methodist cousin who was visiting him, "there are to be a Universalist and a Methodist meeting in the place to-day—you attend with me one part of the day, and I will attend with you the other." "Agreed," said the other, "but as we may not live to hear both discourses, let us hear the truth first."—"Very well—any way you please."

The Universalist accordingly conducted the stranger to the Universalist meeting in the morning. The meeting was in a school-house. There was no choir. The preacher, who was a convert from Arminianism, introduced by singing, from memory, a good Methodist hymn; and then, kneeling by a chair, he prayed most warmly and fervently, while the mistaken cousin frequently responded "Amen." This was followed by a thrilling sermon on the love of God. The Methodist was in raptures, and remarked, at the close, that he regretted his engagement which would prevent his hearing the same preacher in the afternoon. His friend said nothing.

The afternoon arrived and the cousins attended the Methodist meeting; the stranger supposing it to be the Universalist meeting. The preacher was a large, robust, ruddy complexioned man, and the stranger immediately recognized him as a tipler. "Brother," said the preacher, just before the commencement of service, to a man who sat on his right, "I wish you would bring me a glass of water." Up rose a tall man, with a patch over one eye, which had recently been operated on for cataract, and brought in a pitcher of water. Another, whose hand trembled exceedingly from a paralytic affection, reached out a glass, and when filled, bore it to the preacher.

The preacher began his sermon—gave Calvinism a severe drubbing, closed by expatiating on the fulness of the atonement, and gave out notice for a class-meeting. "How did you like the meeting?" inquired the Universalist, on their return. "Much as I expected," said the other. "An illiterate, bombastic, drunken preacher, and a congregation of vulgar, ill-dressed ragamuffins. The preacher's thirst, the eye knocked out in fighting, and the tremour of that man's hand, can all be easily accounted for, on the plain principles of the doctrine, but I did not know before, that Universalists held class-meetings." The Universalist explained—"The preacher was the Rev. Mr. K. of your own order—the man with a patch on the eye, the class leader—and he with a trembling hand, the steward."

L. C. B.

[*For the Magazine and Advocate.*]

MINUTES

Of the proceedings of the Black River Association of Universalists for 1835.

1. Met pursuant to adjournment at Mexico, Oswego county, on the third Wednesday in June, and opened the Council with prayer by Br. D. Skinner.

2. Chose Br. JOHN FRENCH, Moderator, and Br. C. B. BROWN, Clerk.

3. Voted, that the ministering brethren present, residing without the limits of this Association be invited to take a part in the deliberations of this Council.

4. Chose Br. C. B. Brown, P. Brintnall and S. Woodward a committee of arrangements for public services.

5. Voted, that Brs. A. E. Noble of Palermo, and P. Devendorf of Hastings, be delegates from their respective societies.

6. Chose Brs. P. Morse, D. Skinner and J. H. Whelpley, a committee on letters of fellowship and ordination.

7. Chose Brs. P. Morse and C. B. Brown, ministers, and B. Thayer, of Mexico, and T. Murray, of Watertown, laymen, delegates to the State Convention of Universalists to be holden at Auburn, in May, 1836, with authority to appoint substitutes if necessary.

8. The committee reported a difficulty in relation to the moral integrity and veracity of Br. William Sias. Report accepted.

Thursday morning.—Opened with prayer by Br. Roberts. Chose Br. Person, Moderator, *pro tem.* and received a request from Rutland and Champion for an extra session of this body.

10. Voted, that an extra session be attended in South Champion or Burrville, on the first Wednesday and Thursday in October next.

11. Chose Brs. P. Morse, C. B. Brown and J. H. Whelpley a committee of discipline for the ensuing year.

12. After a full hearing in the case of Br. William Sias, Voted, that he be suspended from his ministerial labors till the extra session of this body, in October next, for lying.

13. Voted, that Br. P. Morse prepare the minutes of the proceedings of this body for publication in the Magazine and Advocate, and accompany them with appropriate remarks.

14. Voted, that when this Association adjourn, it adjourn to meet at Watertown, on the third Wednesday and Thursday in June, 1836.

Adjourned. JOHN FRENCH, Moderator.
C. B. Brown, Clerk.

MINISTERING BRETHREN PRESENT.

P. Morse, C. B. Brown, J. French, J. H. Whelpley, T. C. Eaton, D. Skinner, William Sias, S. Jones, J. Babcock, G. S. Ames, C. G. Person, L. C. Browne, H. Roberts.

LAY DELEGATES PRESENT.

A. D. Barrows and R. D. Murray, Champion and Rutland; T. Murray and P. Brintnall, Watertown; P. Williams and D. Stearns, Ellisburgh; N. W. Noyes and J. Newton, Sandy Creek; H. Walker and B. Thayer, Mexico; A. E. Noble, Palermo; P. Devendorf, Hastings.

REMARKS.

It has pleased the God of all grace to grant our Association another annual session. Our congregations, though not large for an annual session of this body, (we have usually had overflowing congregations,) were respectable for numbers and devoutly attentive to the dispensations of the Gospel of life. The weather was favorable, the singing good, and the kindness of our few faithful friends in Mexico very bountiful. We were favored with the use of the Presbyterian church, which was opened for the first time for the inculcation of the doctrine of unlimited grace. Four discourses were delivered, one by each of the following brethren, viz: H. Roberts, J. H. Whelpley, L. C. Browne and D. Skinner. Other ministering brethren participated in the labors of the pulpit. The services of the sanctuary were judiciously directed and faithfully performed. Water baptism was administered to two candidates by Br. C. B. Brown, and the Lord's Supper distributed to a company of believers in the Lord Jesus Christ by the writer of these remarks, by whom the concluding addresses were delivered.

The business of our Council, though on some accounts of a momentous and distressing character, was performed with propriety, harmony and Christian feeling. For the first time since the organization of this Association in 1823, the committee of discipline were in duty bound to present to our Council a case of difficulty, touching the moral character of a brother in the ministry. Br. William Sias was found guilty, not only of disregarding truth in repeated instances, but also of departing from a good confession made on the 13th of April. By this means our confidence in his word and his confession was weakened if not destroyed; and there remained no alternative but that we must either fellowship as a preacher a man who had forfeited his word, disregarded his confession and given no evidence of reformation; or suspend at least for a time, his public labors in the ministry. His attempts to defend himself were worse than useless. The numerous misrepresentations in general circulation on this subject will now be put to silence. We think all the virtuous and candid, who are thoroughly acquainted with the case, will concur in our decision. The opinion of the uncandid, who will hear one side only, (if there are any such among us, and we hope there are not,) is worthless. We trust Universalists will not sacrifice *truth* and *principle* to save *persons* from just censure. If one member suffer, all the members suffer with it. But it is certainly better that one member should suffer excision than that the whole body should perish in disgrace. If our religious opposers reproach us now, after we have thus decisively expressed our opinion and attempted to correct the evil, what would they have said if we had retained a brother in such circumstances in full fellowship? If denominations would cast stones at each other on account of moral character, let that sect which is *sinless* cast the first stone. We sincerely pray for the complete reformation of Br. Sias, and the moral purity and holiness of ministers and people. In all the trials of life, we would humbly bow to that eternal wisdom by which the universe is governed. However great may be the

sorrow produced by the moral defection of a public advocate of truth; that defection never can alter ruth itself; for it rests upon a foundation as im moveable as the throne of the Almighty.

No measures were adopted at this session to establish circuit preaching. In general, ministerial labors will probably be most advantageously obtained by locating a preacher to supply several towns and societies. Societies able to settle a preacher will settle one; and if others would observe the recommendation to raise funds, made at our Association last year, they would doubtless be supplied, either by circuit preaching or otherwise. May the Lord build up the waste places of Zion, and grant us all wisdom, faithfulness and zeal in the holy cause of the redemption of the world.

PITT MORSE.

[*For the Magazine and Advocate.*]

MINUTES

Of the proceedings of the Otsego Association of Universalists.

1. Convened at Hartwick village, Otsego county, on Wednesday, June 24, 1835, and united in prayer with Br. E. M. Woolley.

2. Elected Brs. J. WHITNEY, Moderator, and Brs. WILLIAM H. WAGGONER, and WALTER BULLARD, Clerks.

3. Appointed Brs. J. W. Brewer, J. Potter and M. Brownell a committee to arrange the order of public services.

4. Appointed Brs. Woolley, Whitney and Potter a committee on fellowship and ordination.

5. Heard and granted the request of the Otego society to be received into fellowship.

6. Heard and accepted the report of the committee of discipline—"No cause of complaint."

7. Voted, That Brs. J. Potter, J. Bushnell and M. B. Smith be a committee of discipline for the year ensuing.

8. Appointed Brs. J. Bushnell and J. Potter, (ministers,) and George Thomas and George D. Countryman, (laymen,) delegates to the State Convention, with power to appoint substitutes.

9. Appointed Br. Bushell to deliver the occasional sermon, with power to appoint a substitute.

10. Voted, That Br. Potter prepare the minutes for publication, and accompany them with such remarks as he may deem proper.

11. Heard and accepted the report of the committee on fellowship and ordination, to grant a letter of fellowship to Br. William H. Waggoner of Fort Plain, and to confer ordination on Br. Lewis Hyatt of Otego.

12. *Thursday morning.*—United in prayer with Br. Samuel Ashton.

13. Voted, That the lay delegates present, on their return home, and the clerks of societies not represented, be requested to communicate *immediately* to Br. Potter the statistics of their respective societies.

14. Voted, That the clerk of each society communicate to the standing clerk, every returning year, the condition of the society.

15. Adjourned to meet at Richfield Springs, on the fourth Wednesday and following Thursday in June, 1836. J. WHITNEY, Moderator.

W. H. WAGGONER, } Clerks.
WALTER BULLARD, }

LAY DELEGATES PRESENT.

Seth Doubleday and Jabez Chapman, Cooperstown; Nathan Field and John Webb, Hartwick; Robert Day and Enos Brown, Otego; Nicholas Wilson and William Williams, Fly Creek; Horace Coleman and Davis Brown, Richfield; Elijah Button and Harry C. Park, Burlington; Hamilton Coleman and Nelson Coleman, Warren and Springfield; Levi Wood and Linus S. Mason, Middlefield.

MINISTERING BRETHREN PRESENT.

E. M. Woolley, J. Whitney, William H. Waggoner, Job Potter, A. K. Marsh, W. Bullard, L. Hyatt, George Rogers, S. Ashton, J. H. Gihon, William Delong.

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, Br. Waggoner. Sermon, Br. Ashton, Ps. cl: 6.

Afternoon.—Prayer, Br. Marsh. First Sermon, Br. Gihon, Ps. xxxiv: 19. Second Sermon, Br. Whitney, Malachi iv: 1.

Evening.—Prayer, Br. Woolley. Sermon, Br. Marsh, Romans iii: 3.

Thursday morning.—Prayer, Br. Gihon. First Sermon, Br. Waggoner, Isaiah xl: 6–8. Second Sermon, Br. Rogers, 1 Peter iii: 15.

Afternoon.—Ordaining Services.—Prayer, Br. Hyatt. Sermon, Br. Woolley, Prov. iii: 5, 6. Ordination prayer, Br. Potter. Charge and delivery of the Scriptures, Br. Potter. Right hand of fellowship, Br. Bullard. Addresses, Br. Rogers. Benediction, Br. Whitney.

REMARKS.

The meeting of the Otsego Association at its present session, has been one of an interesting character as will be seen by the preceding minutes. A letter of fellowship was granted to Br. William H. Waggoner, a young man of promising talents and usefulness, and ordination was conferred on Br. L. Hyatt, who is a faithful minister of the "restitution." One society was also received into fellowship whose members are heartily engaged in the good work. The business of the Council was done with great harmony and interest—the congregation was large, devout and orderly—more than could find admission into the house—the preaching forcible and impressive and we trust great good was done thereby. It may truly be said that we sat together in heavenly places in Christ. The singing was good, and all things were done decently and in order. We were welcomed by the brethren and sisters in Hartwick with truly fraternal affection. All herein concerned are affectionately invited and earnestly entreated to renewed vigilance, activity and zeal, until the powers of darkness shall be overcome by the light of truth, and righteousness take the place of spiritual wickedness in high places. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." JOB POTTER.

[*For the Magazine and Advocate.*]

CONSOLATION FOR A RAINY SUNDAY.

Things are happily balanced in this world. How despondent would the preacher be, and how tuneless his harp, on a rainy Sunday, in view of his thin audience, were it not for the consideration, that on such a day, none come to meeting but the warm hearted; and that with such tinder, "a little fire kindleth a great matter?" L. C. B.

GOD'S PROVIDENCE.

Every time I have read the life of John Murray (and I have read it many times) I have been struck with the strong faith he at all times had in the over-ruling providence of God. He believed himself an instrument, especially designed by Jehovah, for the station he was to fill; and he endeavored, if we may judge from his narrative, to be completely passive in the guidance of his Maker, and to do always his holy will. The benefit of this faith to Murray was unspeakable. It carried him through the greatest trials. It led him out on journies from Maryland to Maine, literally "without *purse* or *scrip*," because he believed "the Lord would provide." He would part with his last shilling to the poor (as poor himself as any of them, but rich in faith) because he believed "the Lord would provide." He bore persecution, calumny, all manner of evil, for Jesus' sake, and he bore it patiently, because he believed God would overrule it for good. Murray fully realized that he lived and moved and had his being in God. Such was the effect of Universalism on his heart. It made him emphatically a man of piety and religion; and when he arrived in New-Jersey in 1770, we question whether there was then a man in America who had a firmer trust in God's providence, and who was more desirous to do the Father's will.

I do not know what Christian wrote the following. I approve of it, and I hope my readers will approve of it also. If we can live in the possession of such feelings, and in the constant exercise of such sentiments, we shall be prepared for life or death. I hope the author will not be offended with me (according to the fashion of the day) for not giving credit; for I assure him I would have affixed his name, if I had known what it is.—*Trumpet.*

PRACTICAL PROVIDENCE.—For my own part, I fully enter into the sentiments of an ancient writer, that it would not be worth while to live in a world that was not governed by a Providence. Nothing is so tranquilizing and consolatory, amidst the perpetual shiftings and fluctuations, and uncertainties of an inconstant world, as the firm belief that my family and myself are wholly dependent on the sleepless and unremitting care of my reconciled God and Father, that he views with indifference nothing which can affect us either with good or with ill, that every drop in the ocean of means is in his hand and at his disposal; and that he is making all things work together for our good. His eye is upon every hour of my existence—his spirit intimately present with every thought of my heart. His hand impresses a direction upon every footstep of my going. Every breath I inhale is drawn in by an energy which God deals out to me. This body, which, upon the slightest derangement, would become a prey of death or of woeful sufferings, is now at ease, because he is at this moment warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery. His presiding influence keeps me through the whole current of my restless and ever-changing history. When I walk by the way he is along with me. When I enter into company, amid all my forgetfulness of him, he never forgets me. In the silent watches of the night, when my eyelids have closed, and my spirit sunk into unconsciousness, the observant eye of him who never slumbers is upon me. I cannot fly from his presence. Go where I will, he attends me, watches me, and cares for me. And the same Being who is now at work in the remotest dominions of Nature and of Providence, is also at my right hand to eke out every moment of my being, and to uphold me in the exercise of all my feelings and of my faculties.—*Original Memorials.*

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor,
AARON B. GROSH, Associate Editor,
STEPHEN R. SMITH, Corresponding Editor.

UTICA, SATURDAY, JULY 11, 1835.

BIBLE CLASSES.

Much instruction and entertainment might be produced by the union of four, five, or many more friends, in the same neighborhood, uniting themselves into a class for the examination of the Scriptures. Let one be chosen at each regular meeting to preside—the selected or appointed chapter be read—each verse be commented on, in turn, by the members—their views and arguments then be summed up and decided on by the Moderator—after which, if deemed proper, a mild, temperate and friendly discussion may take place on each or any subject embraced in the chapter thus commented on. The discussion may be closed in the same manner as the comments were, by the Moderator summing up, and closing with his own views in confirmation or contrast, as the case may be. I can conceive no more pleasant and agreeable, as well as highly useful mode of spending a few hours every week, than this plan would afford. Nor need it be confined to age, or sex, or even denomination. All may join in it alike—and the more varied the gifts and the views of the members, the more piquant and instructive will be their meetings. A. B. G.

TRIAL FOR HERESY.—By the New-York Observer, it appears that Dr. Beecher, of the Lane Seminary, is undergoing a trial, before the Cincinnati Presbytery, for *heresy.* The charge is preferred by Dr. Willson of that city, who has long been trying to get rid of Dr. B. with his new school divinity. What the result will be, it is impossible to tell. D. S.

STATE OF PARTIALISM.

There is evidently a silent, though very perceptible change taking place in the so-termed religious world. Much has it changed within a few years past. Let any one consult the periodicals of the day for the past fifteen years, and he will be made sensible of this great alteration. Until within five years past, the most unwearied exertions, and powerful efforts were made in favor of Sunday School Unions, tract, missionary and Bible Associations, efforts to stop the mail and compel the observance of the first day of the week as a Sabbath. Now, scarcely any of these plans are heard of. The Associations exist, but the strenuous efforts to force them on the people's supporting care, has, in a great measure, utterly ceased. Their agitators have turned their attention to other objects, or carry on their work more unobstrusively—perhaps more secretly and designingly. But even admit the latter to be the case, and it proves that public opinion will not readily countenance their measures. Intemperate temperance efforts and revival schemes are also decreasing, generally, especially in this State, and the time will soon come when they too must go down to the tomb of neglect.

To the doctrines of the Partialist world, we have frequently referred, pointing out its changes, decay and modifications. They are no less important, no less cheering than the others. The doctrines of the trinity and of a personal angelic fiend, are named only with a hesitancy, which shows that the preacher is aware that his congregation doubt them. Calvinism in its old form is never preached. And the doctrine of absolutely endless wo will soon be held only in name by the enlightened of any sect. The world, in short, is retrograding or advancing with wonderful though silent rapidity. A few generations more will decide whether we are improving or deteriorating, and I think it will decide that it is the former. A. B. G.

Br. L. C. Marvin was installed pastor of the Universalist society in Newark, N. J., on the 12th ult. Sermon by Br. I. D. Williamson, text, Luke iv: 18. Brs. M. B. Newell, C. F. Le Fevre and T. J. Sawyer were participators in the services of the occasion. Two years ago, Br. Hillyer was obliged to preach in this town in the open air for want of a place more suitable, every door in the place being shut against such dreadful heresy. Behold our Newark brethren now supplied with a meeting-house and settled pastor! Bless the Lord, O our souls! D. S.

UNITARIANISM.

What is Unitarianism? This question is perhaps more easily asked than answered. Still an answer can be given, and ought to be for the satisfaction of those who wish to know. The word Unitarianism may be explained *in general*, or *in particular*. As a *general* term, it signifies the faith in *one God*, in distinction from those systems of faith which embrace a *plurality* of Gods.

But though this be the general and the literal meaning of the term, the reader must be aware that a great variety of sentiment, and even the most conflicting and discordant opinions, may obtain among Unitarians. The term applies only to that part of their faith relating to the personality of the Deity; and hence, among Unitarians, as among Trinitarians, differences of views on other points of doctrine obtain; and there are different systems of Unitarianism held among the believers in the Divine unity.

Universalists are, almost without an exception, Unitarians—i. e. nearly all believe in the simple unity of God; and hold the Son to be entirely subordinate to the Father. We need not enter into further particulars here respecting this class of Unitarians, inasmuch as our columns weekly exhibit and defend it, in language which is not like a trumpet that "giveth an uncertain sound."

The sect calling themselves *Christians*, in our country, and who refuse to wear any other name, are Unitarian in their views of the Divinity. We believe they are generally Arian in sentiment, or hold the pre-existence of of Christ. They are also Arminian, and hold to the doctrine of free will, universal atonement, the miraculous interposition of the Divine spirit, or power, in the conversion and regeneration of souls—are very zealous and devout, and much resemble the Methodists in their religious manners and exercises; though far more free in their ecclesiastical government than the latter, from the galling yoke of tyrannical and arbitrary power. They are becoming somewhat numerous and respectable in our country. On the subject of the ultimate destiny of man—whether those who depart this life unconverted, are annihilated, suffer endless misery or will finally be restored—they are probably divided in opinion (if all of them have an opinion on the subject) and express themselves in very vague and indefinite terms.

There is yet another class of Unitarians which prevails to some extent in Europe, particularly in England, and in the United States, especially in New-England, known and distinguished only by the name *Unitarian*. This title they assume, and by it are distinguished from all other Christians around them—in some instances however, either from motives of policy or some other considerations, they still retain the name *Congregationalists*, from which they are mostly seceders, and which is still their form of church government. Of this class are people scattered through nearly all protestant countries in the world; but their number is comparatively small. Though probably the most numerous in New-England of any other place, they are not numerous even there. Their ministry, in general, is a learned ministry, emphatically so, being mostly educated at Cambridge University, which institution is principally subject to their control. They teach clearly and decidedly, and prove demonstratively the doctrine of the Divine unity; and no sect can successfully argue against them on that point. They reject and successfully argue against the popular doctrines of total depravity, the vicarious atonement, election and reprobation, and other kindred sentiments, and are decided opposers of the popular excitements of modern times, falsely called *revivals of religion*. Their ministers are generally accomplished speakers—their sermons elaborate, tasteful, philosophical and chaste.

But when the momentous question comes up respecting the final destiny of our race in eternity—of all questions ever propounded, the most deeply interesting and thrilling to man—whether a part of our race is to be struck out of being forever, into blank nonentity—the darkness of annihilation—or to wail forever in regions of despair and wo, or whether all shall finally answer the end for which they were created and bask in the smiles of Jehovah's love to all eternity—when this all absorbing question comes up, too many of this class are entirely unprepared to answer, or even to direct the anxious inquirer where the answer can be found. We speak now particularly of American Unitarians of the present age; and would by no means intimate that Unitarians of other countries or of former ages have been unsettled on this point, or at all backward in avowing the full convictions of their minds to their hearers and readers. Indeed the majority and all the most eminent of the English Unitarians are open and decided believers and bold defenders of the doctrine of the final restitution of all things to holiness and happiness. The most distinguished American Unitarians also did the same a few years since, though with less boldness and more cautious reserve than the English. But now they seldom broach the subject—the majority of them carefully conceal their views on it whenever it is touched. They seem to consider it forbidden ground, or at least impolitic for them to express an opinion. Indeed many of them profess to believe—and one of their leading periodicals has expressed the same opinion—that the Scriptures do not reveal the subject—that it is left in obscurity and darkness; and no prying curiosity, or solicitude on our part, should prompt the desire to lift the vail of futurity, or seek to know what the Divinity has never seen fit to reveal! Good God! is the Bible a revelation of thy will and purpose concerning man and his destiny, and yet contains *no revelation* and throws no *light* on the subject!—and yet leaves man in as great darkness as paganism itself, respecting what awaits him in futurity! Of what use, then, is a revelation, if, of all subjects that can employ the anxiety and solicitude of sentient beings, the most momentous and deeply interesting is left unrevealed and not a ray of light has been shed on the *darkness of futurity?* Of none. But it is not so—it cannot be that the Bible is silent here—it cannot be that God has revealed less important truth, and kept this respecting man's final destiny locked up in the secret counsels of his own unrevealed purposes. He has brought life and immortality to light by the Gospel—he has revealed the truth to man, that he may be free indeed, from the very doubts and darkness of which he was before the slave.

This hesitancy, this keeping back, this shrinking from so important a subject by late American Unitarians, is decidedly disapproved and in some instances pointedly rebuked by their brethren across the Atlantic. English Unitarians have lately expressed their deep regret at the backwardness and reserve of their brethren in the United States on this subject—especially that the lofty and brilliant and free spirit of Dr. *Channing* should for a moment quail before popular prejudice, or yield to a sickly policy, or keep back from the people so glorious a doctrine as that of the final restitution, from any consideration whatever: when the premises are so clearly stated in his writings from which nothing short of this doctrine *can* be inferred.

To show that both English and American Unitarians have strongly advocated the doctrine of the restitution, and rejected its opposite, we present our readers with the following extracts from some of their most distinguished writers. We copy from a pamphlet entitled "*An Exhibition of Unitarianism*," published in Boston in 1830. We suppose the pamphlet was published by the Autodox, and the extracts were inserted to prove that Unitarians did not believe in endless misery—a *sine qua non* in the Autodox faith—and therefore they ought to be put down as heretics, unworthy of respect or Christian fellowship. The quotations we believe were fairly made and clearly prove what we have stated to be true.

ENGLISH UNITARIAN WRITERS.

Dr. Priestley. "We shall *all meet finally*. We only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness."*

Dr. Jebb. "Future punishments, as considered by our divines, are a kind of transportation, where the sufferings are horrible, but afford no useful documents." "Intolerants, and persons who maintain eternal punishment and atonement, are *more unfit for society than atheists*. This is the judgment of some."*

Kenrick. "He thought that even the intensest sufferings of the transgressor will be corrective and remedial, and issue finally in universal order, happiness and virtue."†

Belsham. "We may certainly conclude that *none* of the creatures of God, in any circumstances, will be eternally miserable."‡

Cappe. "All must end well at last. Pain must cease; error must have an end; vice must be extirpated; death must be destroyed."§

Robert Aspland. "We rejoice in the fact that the Unitarians are UNIVERSALLY AGREED in rejecting the doctrine of endless torment."‖

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* Memoirs, vol. i. p. 217.
† Exposition, vol. i, p. 6.
‡ Review of Wilberforce, Letter ii.
§ Discourses on Providence, p. 206. § Works, vol. ii, pp. 139, 145.
‖ Monthly Repository, vol. iv, p. 243.

IMPROVED VERSION.* "This text, (Matt. xxv: 46,) so far from giving any countenance to the harsh doctrine of eternal misery, is rather favorable to the more pleasing and more probable hypothesis of the *ultimate restitution of the wicked to virtue and happiness.*" p. 72.

"This text (Rev. xx: 10) has also been alleged, but with little reason, in favor of what has justly been called the *heart-withering* doctrine of eternal torments." p. 607.

AMERICAN UNITARIAN WRITERS.

Dr. CHANNING. "We believe that he (Christ) was sent by the Father to effect a moral, spiritual *deliverance of* MANKIND; that is, *to rescue men from sin and its consequences, and to bring them to a state of everlasting purity.*" Works, p. 317.

"The horrible thought of a large proportion of our fellow-creatures being cast, by an angry God, into tortures unutterable by human tongue, and sentenced to spend eternity in shrieks of agony, which will never reach the ear or touch the heart of their Creator; this dreadful anticipation, which would shroud the universe in more than sepulchral gloom, and is enough to break every heart which is not stone—this forms no part of our conception of the *purposes* and *government* of the God and Father of Jesus Christ."†

Dr. WARE. "The surest and highest, the purest and most permanent influence, will be that which arises from such views of the future punishment awaiting the wicked as are consistent with the character of a sovereign of the world, who has nothing vindictive in his nature, who adjusts punishment to the degree of demerit, who inflicts it solely for the purpose of promoting holiness, and accomplishing the purposes of his moral government, and only to the degree which these purposes require, and *so long* as they require it."

"From these considerations, I am persuaded that the moral influence of the views of future rewards and punishments, maintained generally by Unitarians, is far more certain, and powerful, and salutary, and purifying, than that which is the result of the Orthodox views on this subject."‡

Dr. BANCROFT. "From a diligent examination of the New Testament, I am satisfied *it does not contain* the doctrine of punishment *endless in duration.*" Sermons, p. 391.

B. WHITMAN. "If love prompted him to create intelligent offspring, the same affection must ever dispose him to regard them with tenderness; and to be their *eternal Benefactor, Preserver, Father and Saviour.* And universal experience has thus far declared, that the Lord is good to all, and that his tender mercies are over all the works of his hands; and, consequently, he must remain the UNIVERSAL and supreme Saviour."§

A NEW-YORK UNITARIAN. "The great mass of Unitarians, both in this country and in Europe, boldly avow their *disbelief of eternal misery,* and their *firm persuasion of the restoration of mankind to virtue and happiness.*"‖

B. BATES. "In common with *many* Unitarians, both in this country and Europe, I have rejected the cruel and unscriptural doctrine of *endless misery,* and embraced the sentiment that *all men will be finally restored to virtue and happiness.*"¶

CHRISTIAN DISCIPLE. "If by everlasting punishment is meant the proper eternity of hell torments, it is a doctrine which *most Unitarians* at the present day *concur in rejecting.*" vol. iii, p. 451.

UNITARIAN MISCELLANY. "How can you reconcile those attributes with the idea of his having doomed a certain number of his creatures to an *endless misery,* a state and degree of suffering which bear no proportion to any amount of crimes that a finite and frail creature is capable of committing."—volume ii, p. 32.

"The final happiness of *all mankind* was designed by the goodness, is planned by the omniscience, and *will be accomplished by the omnipotence,* of him who gave them life." volume vi, p. 133.

* Published and highly recommended by American Unitarians in 1809.
† Dedication Sermon at New-York. See pp. 38–48.
‡ Letters to Trinitarians and Calvinists, pp 131, 132.
§ Discourse on Christian salvation, pp. 12, 13.
Olive Branch and Christian Inquirer, No. 1.
¶ See Universalist Magazine for February 13, 1803.

THE UNITARIAN. "We believe that the suffering of futurity" "will be disciplinary, remedial, purifying, saving in its character, and will, consequently, *at some time, cease;* at *that* time, whenever it shall be, that the offenders shall be reformed by it," and "restored to the love and practice of virtue." No. 1.

THE CHRISTIAN INQUIRER. "In England, we all know, that several of the most zealous and useful Unitarian ministers publicly avow their belief in the final restoration of all men to happiness; and if I do not mistake, *this is the belief of the great body of Unitarians in this country.*"*

A UNITARIAN OF BOSTON. "*We hope no Unitarian will ever be found,* to profess a doctrine so subversive of the most amiable attributes of the Deity, and so little supported by the revelation he has sent us."†

CHRISTIAN REGISTER. "The doctrine of eternal torments is opposed to the benevolence of God, and *cannot be a doctrine of Scripture.*"‡

UNITARIAN ADVOCATE. "This is one essential form of the doctrine of literally *eternal punishment;* and if you cannot believe this, as *I am persuaded* (if you feel the case) *you cannot,* you *cannot believe the doctrine at all in any form.*" "Would any rational being desire existence, on the terrible condition.....that if he did fail in this short life, he must sink to a helpless, remediless, everlasting wo?" vol. iii, pp. 172, 173.

CHRISTIAN EXAMINER. "We look upon it (the doctrine of eternal punishment) as, *beyond all question, the most horrible dogma ever conceived or uttered by man.*" vol. viii, p. 262.

* See Universalist Magazine, January 6, 1827.
† Review of a letter to a Unitarian clergyman, &c., p. 23.
‡ Number for March 6, 1830. Quoted from the Christian Pioneer.

We have not room to pursue the subject further in the present number. Leaving the foregoing remarks and extracts with the reader, we take our leave for the present, proposing however to take it up in a future number—probably next week—and make some further remarks on Unitarianism in the United States.

D. S.

The Green Mountain Association held its annual session at South Shaftsbury, Vt., on the 17th and 18th ult. Br. Warren Skinner was chosen Moderator and Br. Darius Forbes, Clerk. The ordinary business of the session was transacted harmoniously, a pleasant season enjoyed; sermons were preached by Brs. C. Hollister, A. Gates, D. Forbes and A. Bugbee; and the Association adjourned to meet at East Rutland, on the third Wednesday and Thursday in June, 1836. D. S.

Br. William Andrews, late of Rochester has removed to Gaines, Orleans county, where he desires all letters and communications for him directed. He has engaged to preach for the Universalist society in Gaines on the first and third Sundays in each month, and for the society in Fairport on the second and fourth Sundays in each month for the coming year. We wish prosperity and peace to him and the people of his charge. D. S.

LIABILITY OF POSTMASTERS.—The Philadelphia Times has the following:—"The proprietor of this paper, last week recovered judgment against a postmaster for a paper not taken from his office, of which he neglected to inform him. All postmasters who do so are liable, and ought to be held accountable."

NEW AGENTS.—Daniel Stearns, Ellisburgh—Lemuel Buck, Esq., Canton, St. Lawrence county—Jacob Gates, Mansfield, Richland county, Ohio—Samuel Field, Malone—Stephen Felton, Westville, Franklin county—H. Robbins, Esq., Ogdensburgh. D. S.

ERRATUM.—In our last, under the heading "Robert Burns," p. 215, column second, we represented Mr. Cox as saying that the Bard entertained *no* skeptical opinions. The *no* should be omitted, as the sense, as well as truth requires. A. B. G.

Extract of a letter to the Editors, dated,

"Dudley, Mass., June 23, 1835.

"I have been particularly gratified with 'Whitman's Letters,' as far as you have published them, and hope you will continue in some such way to throw light upon the foundation of Christianity. Although one man's opinion, abstractly, is no rule for the direction of another, yet it cannot be denied that many are tenacious of their notions, simply because some *great men* have embraced them. Hence, I know many infidels, who are constantly appealing to the supposed opinions of great men, to justify their adherence to what they appear personally to have little confidence in. We must take men as they *are,* rather than as we would *have* them. And if they doubt the Christian system, because they suppose Thomas Jefferson and Benjamin Franklin doubted it, (although it be *weakness* in them,) we must meet and refute their false assertions. Yours in the Gospel,

JOHN BOYDEN, jr."

REMARKS.

We have been highly pleased ourselves with Mr. Whitman's Letters. We have published all of them that we have seen. They were originally inserted in the "*Unitarian,*" formerly published at Boston, but now discontinued. As the paper has been stopped, and the writer of the Letters has gone down to his long resting place, in the prime of manhood, we are unable to say whether the series was ever finished by the author; or if so, whether all were published in the "Unitarian," previous to its discontinuance; or if so, whether they have all been copied into the Independent Messenger and other papers from which we have copied. We never took the *Unitarian.* At all events we have published all we have seen: and would thank any person, for copies of more, if more were written; or for any information on the subject. If there were no more written than we have inserted, the series should be completed, or enlarged by some other writer. We are anxious to obtain and publish all that Mr. W. wrote. D. S.

RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. WAGGONER at Caughnawaga at 10 A. M.—Br. L. C. BROWNE at Cedarville and Br. GROSH at Bridgewater—Br. WHITNEY in Herkimer, at early candle lighting—Br. C. S. BROWN at the Haton school-house, Palermo, at 10, A. M., and at the red school-house, Hastings, at 3 P. M.—Br. BRITTON at Leyden—Br. O. WILLCOX at French Creek, and at Depauville at 6, P. M.

There will be preaching on the fourth Sunday inst., by Br. WHITNEY at Ingham's Settlement, at early candle lighting—Br. ANSNEAR at Genoa—Br. WILLCOX at Canton, St. Lawrence county—Br. C. B. BROWN at Elisburg, and at the red school-house, Wardwell's Settlement, at 5, P. M.—Br. BRITTON at the Union meeting-house in Lee; and Br. D. BIDDLECOM at Middleville, and at Newport at 5, P. M.—Br. L. C. BROWNE at New-Hartford, and Br. GROSH at Marshall.

There will be preaching on the first Sunday in August, by Br. WILLCOX at Malone, and at Fort Covington in the evening—Br. C. B. BROWN at the Haton school-house, Palermo.

Br. BRITTON will preach at West Martinsburg on Tuesday evening, July 14th—at Collinsville, Wednesday evening, 15th—at Constableville, Friday evening, 17th—at Boonville, Monday evening, 20th—at West Leyden, near Crofort's on Tuesday evening, 21st.

LETTERS CONTAINING REMITTANCES

Received at this Office for the week ending on Wednesday last.

P M, Wadsworth, (O.) for G M and W B—E S, Cincinatti, (O.) for Rev. E B M, G Y and J. C H—P M, Perrinton—P M, Brattleboro, (Vt.) for A G—P M, Cazenovia, for D J—P M, Houcoye, for C B—E H, Pittsburgh, (Pa.) accounted for S P, F B, E S N and I C—J D, Northumberland, (Pa.)—J K, Jonesboro, (Ala.) for J A and J S—J H S, Caneadea, for self and S R—P M, Saberg, for A W—W R, jr., Caroline, for self and Mr. W.

HORSE, WAGGON AND HARNESS FOR SALE.

A one horse waggon, second handed, with calash, oil cloth top, a single harness, and a good farm horse, eight years old, all in good order, for sale, cheap for cash or approved credit. Inquire at this office. D. S.

POETRY.

[*From the Trumpet and Magazine.*]

A FATHER'S LOVE.

"*Deal gently with the young man for my sake; even with Absalom.*"—*David.*

The war weapons glittered! The war-horses neighed,
And tossed in the air their thunder-clad manes,
As the panoplied legions of Israel arrayed
Were marshalled for contest, and stretched o'er the plains.
For rebellion was out! and her blood-banners fly,
O'er the misguided host of an obdurate one,
Who the peace of a nation would rashly destroy,
And whelm in destruction, both sire and son!

But see! midst the number of chieftains that wait,
All eager the honors of conquest to share,
Is a diademm'd one, in his regal estate;
But his brow is o'er spread with the mantle of care!
O'er his features the drops of keen agony spread,
As the angel of death is erecting each spear,
He contemplates their object—his soul sinks in dread!
For they leap where the breast of his offspring is bare!

Yes, the host which his legions are called to subject,
Is led, and inspired, by his own beloved son!
An ingrate, who, though he was bound to protect,
Would prostrate his father, and seize on his throne!
As the war-shout arose, and to battle they ran,
In the voice of a father, grief-burdened, and wild,
"Deal gently," he said, "with the hasty young man,
O, deal gently with Absalom, he is my child!"

But alas! when the wings of destruction are spread,
And the demon of strife rears his blood crimsoned crest,
What wisdom shall guard the rebellious one's head,
And lead him unscathed from the midst of the rest?
He died! and the tidings were borne to his sire,
'Midst the shouts of his army—"thy kingdom is free!"
But he would not be comforted!—this was his prayer—
"Would to heaven, my son, I had perished for thee!"

* * * * * * * *

I pondered. There's One in the regions of light,
Who is known unto man as the Father of all;
Unbounded in goodness, and wisdom, and might,
And his love, on our confidence ever doth call:
Yet men are rebellious:—self-willed, they aspire
To power and privilege never their own;
But shall this fill their Father with hatred and ire?
And when they need bread, will he give them a stone?

I turned unto Calvary's cross for reply,
And a voice rich in mercy, from Heaven's high throne,
Cried, "Bless them, redeem them, and raise them on high,
O deal gently with them, for they are my own."
The arm of rebellion fell powerlessly down,
The sin-burdened conscience was eased of its load,
And the reconciled spirit, with hope for its crown,
Exultingly shouted—All glory to God! T. J. G.

Marlboro', Mass., 1835.

IGNORANCE THE CAUSE OF SUPERSTITION.

The more ignorant men are, the more superstitious they will be. Facts prove this, and place the matter beyond a reasonable doubt. The well informed mind will reason upon all subjects and inquire into all their parts, and ascertain all their bearings. But the ignorant will receive every thing without examination, and implicitly bow to all the dictations of those whom they have been taught to regard as oracles of wisdom. There are many illustrations of this in history, both sacred and profane.

Behold for one moment the deluded worshippers of Baal; hear their cries, and witness their agony. Do you inquire for the cause of their superstition? The answer is, they are ignorant, And their ignorance predisposes them to superstition. And out of their superstition grow misery and pain.

Take another example in the case of the deluded Hindoos. They are extremely ignorant, and their ignorance is proverbial. The superstition of that man can scarcely be conceived of, who will go and prostrate himself before the car of an idol god, who can neither see nor hear, and suffer himself to be crushed to death beneath its ponderous wheels.

As a specimen of their ignorance, I will relate the following. They have heard of the "East India Company," of whom all have heard. But the Hindoos do not know what constitutes that company. For to this day, they actually suppose, that the said company is a venerable old lady, who resides in Great Britian! Is it strange that such persons are superstitious? It is not

There are very many who will smile at the ignorance of the poor Hindoos, and pity their superstition, when they themselves are so grossly ignorant of that book which contains the words of eternal life, that they hardly know when they attempt to quote a portion of Scripture, whether they adduce the language of the catechism, the church creed, or the Bible. It would be well for all such to observe the Quaker's short sermon, "Look at home and remember."—*Universalist.*

HONOR IN WAR.

BY DR. CHANNING.

The idea of honor is associated with war. But to whom does the honor belong? If to any certainly not to the mass of the people, but to those who are particularly engaged in it. The mass of a people, who stay at home and hire others to fight, who sleep in their warm beds and hire others to sleep on the cold and damp earth, who sit at their well spread board and hire others to take the chance of starving, who nurse the slightest hurt in their own bodies and hire others to expose themselves to mortal wounds, and to linger in comfortless hospitals, certainly this mass reap little honor from war. The honor belongs to those who immediately engage in it. Let me ask, then, what is the chief business of war? It is to destroy human life, to mangle the limbs, to gash and hew the body, to plunge the sword into the heart of a fellow-creature, to strew the earth with bleeding frames, and to trample them under foot with horses' hoofs. It is to batter down and burn cities, to turn fruitful fields into deserts, to level the cottage of the peasant and the magnificent abode of opulence, to scourge nations with famine, to multiply widows and orphans. Are these honorable deeds? Were you called to name exploits worthy of demons would you not naturally select such as these? Grant that a necessity for them may exist. It is a dreadful necessity, such as a good man must recoil from with instinctive horor; and, though it may exempt them from guilt, it cannot turn them into glory. We have thought that it was honorable to heal, to save, to mitigate pain, to snatch the sick and sinking from the jaws of death. We have placed among the revered benefactors of the human race the discoverer of arts which alleviate human sufferings, which prolong comfort, adorn and cheer human life; and if these arts be honorable, where is the glory of multiplying and aggravating tortures and death?

HAPPINESS.

Happiness is much sought after, and seldom obtained. And why? Simply because it is sought for in the wrong manner. There are many, very many, that seek for happiness in revelry and licentiousness, in scenes of degration and vice, and obtain it not.

Does the drunkard receive pleasure or happiness by his excessive use of liquor? No, on the reverse, he drinks deep of the bitter dregs of the cup of human misery and despair—he receives the full wages of his iniquity in horror—his days are those of sorrow—and at night he lays down his head on the pillow of wretchedness—he is the refuse of society—and his gray hairs are brought with sorrow to an untimely grave.

Contrast the life of such a person with that of a good man—with that of the venerable Murray—who went about doing all the good he was capable of doing—despised but not despising—he was meek and humble of spirit, and although beset with all the cares and anxieties of a primitive preacher, he enjoyed sweet consolation in trials, and *was happy.*

Microscopic Engraving.—Mr. Charles Toppan, of Philadelphia, has engraved the whole of the Lord's prayer on one-tenth of a square inch—a space less than one-fifteenth the size of an average six-penny piece—so that instead of one copy of this prayer within the compass of a six-pence, Mr. Toppan's graver would produce fifteen. The whole Bible, printed in a character equally minute, would only cover a space of seventeen inches square.

Boasting.—A man boasting of his honesty, is generally a rogue—of his courage, generally a coward—of his riches, generally not wealthy—of his democracy, generally an aristocrat—of his intimacy with great men, generally despised by those who may chance to know him—of his wit, popularity and high standing, always a fool.

He that is virtuous, will receive happiness in the performance of all his social duties. In doing good he will receive a pleasure therefrom, equal if not greater than that which he confers upon those he has benefited.

In the family circle he is respected by all with whom he is connected. He is a light that shines out of darkness, and an example for all to follow.

Let all then endeavor to follow his example, and to do all the good they can—for in the performance of good and virtuous actions, we are in the enjoyment of happiness.—*Liberalist.*

A SHORT SERMON.

"And the herd ran violently down a steep place."

We shall proceed to notice, 1st, That it was a herd of swine. 2d. It seems that they ran violently, and 3d. They ran down a steep place.

And what was the matter with the swine? Why, the devil was in them. But why did they run violently? Because the devil urged them on. And why did they run down a steep place? Because it was a *devilish* trick.

It seems by the history that there was a *legion* of devils. But where did they come from? Why, they were cast out of a man. What, a legion of devils in one man? Yes, my hearers, mankind are full of the devil, and not only so but we would observe by way of improvement, 1st. That mankind act very swinishly. 2d. That they are all running and running violently, and down a steep place. 3d. That the devil helps them on as fast as possible, and 4th. They will all go to destruction less the devil is cast out of them. Amen.

What is the use?—Said a member of the society of Friends—what is the use of the Orthodox hell—does it make God the more happy? No. Does it make the saints more holy? No. Does it reform the sinner? No. The devil is no better for it, neither saints nor sinners—then "what is the use?"

DEATHS.

At Little Falls, on the 25th ult., after a short and distressing sickness, Myron, son of Rev. Daniel Tenny, in the 8th year of his age.

"Fresh as the grass our bodies stand,
And flourish bright and gay—
A blasting wind sweeps o'er the land,
And fades the grass away."

In Bronson, Huron county, Ohio, on the 19th ult., Mr. Samuel D. Gregory, in his 47th year, of a complicated disorder under which he had labored eight or ten months—some of the time in severe distress. In his death, his family, consisting of a wife and a large number of children, have met a severe loss—the loss of one who was emphatically a *good husband and father.* The Universalist society too, in this place, has lost in him one of its most worthy and substantial members. As respects Br. Gregory, his memory is blessed, for every tongue seems confined to its proper use in speaking of him—we hear not a word discordant with the esteem and good will which he invariably received and reciprocated in the circle of his acquaintance. There being no preacher in our order convenient to be had, it was left to his well beloved brother, William Gregory to select on the occasion, and accordingly the Rev. Mr. Salmon, a Presbyterian, officiated to good acceptance. He professedly left the dead undisturbed and treated the living tenderly—a course which we could wish were more generally pursued on such occasions.—*Communicated.*

In Wheatland, Monroe county, on the 9th ult., Mrs. Sally, consort of David Farwell, aged 59. Her funeral took place on the 10th and was held at the Baptist church at which time and place the consolations of the Gospel were, by the writer of this, tendered to the mourning friends and to a respectable congregation, who assembled to pay their last respects to departed worth. Sister Farwell was a firm unwavering Universalist, exemplary and amiable in life, and reconciled in death. She remarked on her death bed that it had been said by many that Universalism would not do to die by, and she desired that her Partialist neighbors might call and learn from her, that it would do to die by. She died rejoicing in the prospective salvation of a world.

H. Roberts.

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